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ABSTRACT

The four articles in this issue of Removing Vestiges reflect on institutional, curricular, and classroom approaches to freshman orientation. This issue provides examples of ways institutions meet the needs of their students. The first and last articles involve institutional orientation. Vrondelia Chandler, in "Preparing Community College Minority Programming To Serve an Urban Campus: Perceptions of the Needs of African American Students," takes the reader through a process of student services assessment. The last article, by Richard Gilliland and Mary-Margaret Simpson, entitled "Creating a Diversity Management Plan at Your Community College," provides a blueprint for making diversity a fundamental element of the college's mission. Grace Kannady's article, "Multicultural Instruction: The Teacher as the Most Transformed Learner," examines how an instructor can be transformed to serve new students by implementing a multicultural curriculum, and how such a transformation can benefit both the student and the professor. Irving Pressley McPhail and Christine Johnson McPhail, in "Transforming Classroom Practice for African American Learners: Implications for the Learning Paradigm," explore a culturally-tailored pedagogy. They have found that African American students are taught more effectively when the instructor adapts to learning styles shared by many African Americans. Each article contains references. (VWC)

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Number 2

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September 1999

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REMOVING VESTIGES: RESEARCH-BASED STRATEGIES TO PROMOTE INCLUSION

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EDITOR'S NOTE

For many of us, reflections on freshman orientation bring memories of personal adjustment and adaptation. Navigating uncharted territory, forming new friendships, and learning new ways of thinking also comprise those new experiences. But did the institution we attended have any responsibility to orient itself to us? The four articles in this issue of *Removing Vestiges* reflect on institutional, curricular, and classroom approaches to orientation.

Several notions undergird diversity's educational philosophy. Among them is the notion that institutions be a reflection of the communities they serve. Two additional notions are consistent with that goal: (a) that admissions policies be tailored to create a student body from different racial, ethnic, cultural, and religious backgrounds; and (b) that an institution adapt its programs, policies, and pedagogies to meet the needs of all students. Many community colleges incorporate these notions as a part of their mission, but not all. Some who in the past have held diversity as a priority have modified their policies to comply with competing interests. Current experimentation with admissions policies, including the use of standardized tests as gatekeeping mechanisms, may not only divert diversity goals but also threaten the traditional open access mission of community colleges.

For now, there are more institutions that orient themselves to meet students at the point of their need. In this issue are examples of ways those needs are met. The first and last articles involve institutional orientation. Vrondelia Chandler takes the reader through a process of student services assessment. After administering a student survey, Chandler used the results to determine how her campus would serve students of color. The results informed the process of opening a new campus in a predominantly African American part of the college's service area. The last article, by Richard Gilliland and Mary-Margaret Simpson, provides a blueprint for making diversity a fundamental element of the college's mission. Although they use different approaches, each institution highlighted in these two articles asked itself how it could adjust to accommodate new students.

Grace Kannady's article examines how an instructor can be transformed to serve new students by implementing a multicultural curriculum, and how such a transformation can benefit both the student and the professor. Irving Pressley McPhail and Christine Johnson McPhail explore a culturally tailored pedagogy. They have found that African American students are taught more effectively when the instructor adapts to learning styles shared by many African Americans. These two articles look at adjustment to elements of an institution that could be implemented without fundamentally changing it, although policy alignment with the institutional mission can shield curricular or classroom diversity from opposition.

The policy changes of several states, and the fact that not all institutions implement the level of orientation found in this issue's articles show that questions of access and merit are not just challenges for elite institutions, as they are often characterized. Institutions at every level and in every state will have to decide how to strike a balance between diversity, student outcomes, institutional reputations, and budgets.

—Arnold M. Kee, Editor

Preparing Community College Minority Programming to Serve an Urban Campus: Perceptions of the Needs of African American Students

by Vrondelia Chandler

This article used a campus study to assess the programming needs of its African American students. The study addressed student perceptions of factors encouraging academic success and graduation, unmet needs, and the best means for communicating the availability of services. Results of the study were used to modify current diversity policies and practices on campus. Results were also used to determine what the potential needs would be for students at a proposed inner-city campus.

Individuals and organizations seeking to offer opportunities or services to the residents of inner cities should first evaluate, acknowledge, own, and discard negative perceptions or stereotypes of the inner city.

Attending college at a large institution can be overwhelming. While it is true that every campus is different, it is also true that some fears and anxieties are common to most students coming into the higher education experience. These challenges are magnified for minority students, who often feel isolated as they search to find friendly faces that look like their own. It is worthwhile to focus attention and resources on the needs of its minority students for a traditionally white institution in order to create a welcoming environment that involves all students.

Background

Pellissippi State Technical Community College is a young institution, founded in 1974 as State Technical Institute at Knoxville, enrolling 45 students. Transfer programs were added in 1988, and the name and mission of the institution officially changed. In 1997, the college enrolled more than 8,100 credit students and 12,000 noncredit students. Pellissippi State is the second-largest technical community college of the 12 community colleges in the Tennessee Board of Regents (TBR) system; TBR is the seventh largest higher education system in the United States (PSTCC 1998).

The college's Services for Minority Students office was created in 1994 in support of statewide desegregation initiatives to improve higher education opportunities for Black

citizens in Tennessee's public colleges and universities. The court decision known as the Geier Stipulation of Settlement resulted from a class action desegregation lawsuit (Geiger v. Alexander 1984) and mandates the dismantling of Tennessee's dual system of public higher education—a system historically segregated by law. The court maintains continuing jurisdiction and requires that the Tennessee Board of Regents and University of Tennessee system annually submit a report on steps taken by public colleges and universities to implement the Stipulation of Settlement using funds allocated for desegregation initiatives. Before the Services for Minority Students office was established, desegregation initiatives were coordinated by the admissions coordinator responsible for minority recruiting and a committee known as the Campus Committee on Equality.

It is expected that the proximity of a new inner-city branch campus to the African American population will result in their increased enrollment. This conclusion was based on census data for the zip codes surrounding the proposed urban campus. Moreover, African American students represented 5.9 percent of the college's 8,170 enrollment in fall 1997; 90 percent of the student population was white.

Such careful planning is needed as individuals and organizations seek to serve America's inner cities. Otherwise, there is a risk of taking a patronizing, "save these poor people from themselves" attitude into the

work. Such an attitude casts doubt on efforts that many inner-city residents may already view with suspicion. Individuals and organizations seeking to offer opportunities or services to the residents of inner cities should first evaluate, acknowledge, own, and discard negative perceptions or stereotypes of the inner city. Serving inner-city community residents out of respect for their humanity will be more effective than serving out of pity, or from some scientific interest that results in these citizens being treated like rats in a lab or as a problem to be solved. All of these elements come together in the design for serving African American students attending Mississippi State. It was important to conduct a study of their perceived needs, beginning with a review of the literature.

Literature Review

A significant amount of literature is devoted to the needs of African American students. This literature focuses on issues such as the development of racial identity, academic achievement, race and racism, social life, and financial need.

Racial identity development. African American students tend to seek out other African American students for dialogue outside the classroom. The literature suggests that this tendency reflects a need to feel

anchored and to redefine a positive sense of self. Students are looking for supportive coping strategies as they navigate an inhospitable environment in which they feel isolated (Tatum 1997). African American students also contend with devaluing messages about who they are. When their feelings are invalidated, the students disengage. In turn, these feelings are often processed through the affirmation, understanding, and support that can be found at the "Black table."

CROSS'S STAGES IN RACIAL IDENTITY DEVELOPMENT

Pre-Encounter

The individual absorbs the beliefs and values of the dominant white culture, including the idea of white supremacy.

Encounter

Events force individuals to acknowledge the personal impact of racism and trigger their examination of their identity.

Immersion/emersion

Individuals turn to each other for support that's not likely to be found anywhere else, and search for alternative and positive images and messages.

Internalization

The individual is secure about his or her racial identity and willing to establish meaningful relationships across boundaries—including racial boundaries—with people who respect the individual's new self-definition.

Internalization-commitment

The individual translates his or her personal sense of racial identity into ongoing action and commitment to group concerns, firmly anchored in a positive sense of racial identity and prepared to perceive and transcend race.

—SOURCE: *Shades of Black: Diversity in African-American Identity*, W. Cross. 1992.

OPERATIONAL DEFINITIONS

• AFRICAN AMERICAN/BLACK

In this study both the terms *African American* and *Black* are used. There is a growing preference for the term *African American*, but the term *Black* is still widely used, as it is inclusive of Blacks from other countries, and is a reporting term in literature.

• GEIER

A class action desegregation lawsuit settled in 1984 mandating the dismantling of Tennessee's dual system of public higher education.

• MINORITY

Under the Tennessee Board of Regents Geier Statewide Stipulation of Settlement, "other race/minority" is defined as Black at all TBR institutions except Shelby State and Tennessee State, where Black students are the majority.

• URBAN/INNER CITY

The older central part of a city, densely populated and often decaying from neglect.

Black students from countries where they have been part of the majority find themselves struggling with their racial identity once they come to study in America.

Without an understanding of the Black experience in this country, Black students from other countries often form misperceptions about African American students and vice versa.

Racial identity development has psychological implications in a race-conscious society. Tatum cited the work of Cross, who indicated that there are five stages in racial identity development: Pre-encounter, encounter, immersion/emersion, internalization, and internalization/commitment. These stages describe changes in outlook from the absorbing of the dominant culture's ideas to a commitment to one's own group concerns. African American students are in various stages of identity development. This development is a factor in their academic experiences at traditionally white higher education institutions where African American students are in the minority.

Black students from countries where they have been part of the majority find themselves struggling with their racial identity once they come to study in America. Here they experience the residual effects of racism. These students do not feel they fit in with Americans—white, Black, or other—and are surprised by the racial divisiveness in the country (Levey, Blanco and Jones 1998). Without an understanding of the Black experience in this country, Black students from other countries often form misperceptions about African American students and vice versa.

Academic achievement. Also affecting the success of African American college students are their pre-college academic experiences. Many African American students have had to choose between "acting white" (pejorative descriptor for those who succeed academically) and being accepted by their peer group. Students need opportunities to feel proud of their academic achievement. This may mean introducing and emphasizing college lecture note-taking, study skills, prioritization, tutoring, time management, and organization (Levey et al. 1998). Celebrating intellectual accomplishment and addressing academic under-preparation are important concerns. Researchers have noted that having mentors in the academic community who believe in and validate the African American student's potential is an important reason for academic persistence (Davis 1997). Research also indicated that many professors don't expect Black students to succeed; some professors act as if Black students are invisible. Many African American students who feel they don't belong at a traditionally white institution experience nagging self-doubt. Family pressures can

create a conflict of interest between the family's needs and the student's academic needs (Saufley et al. 1983). Mentors can provide invaluable support to students in such turmoil.

Many African American students who feel they don't belong at a traditionally white institution experience nagging self-doubt.

Race/racism. Racial identity development and racism are not synonymous. The white president of an urban community college (Tschechtelin 1998) underscored the need for campus discussions of racism, white supremacy, white privilege, and race relations. The construct of race is an important defining factor in the United States. Students need to learn how to effectively deal with race and racism in ways that do not circumvent college success (Levey et al. 1998). College students need opportunities to examine their attitudes about race (Reid 1995). Effectively facilitated, open dialogue on issues of race can help students become better prepared for living in a diverse world and working and conducting business in a global marketplace.

Social life. Choosing to party, play cards, join a mainstream organization, or study often results in feelings of being torn for African American students. The strong desire to belong and not feel alone encourages some students to make questionable choices. Developing new relationships at a majority white college raises another issue for African American students. If they contemplate developing relationships with people of another race or ethnic background, how will that affect their sense of belonging and peer group support? (Levey et al. 1998). Mixers, potluck suppers, workshops, informal discussions, and Black cultural events can give students ways to meet, socialize, and talk about common concerns (University of Tennessee-Knoxville 1998).

Financial aid. Worry about financing college costs inhibits the academic success of many students. The working student has less time, energy, and attention to give to demanding college studies. Older nontraditional students often return to college after a period of

Effectively facilitated, open dialogue on issues of race can help students become better prepared for living in a diverse world and working and conducting business in a global marketplace.

maturing, but with "baggage" (loan default, exceeded eligibility, debt to previous institutions) that affects their ability or willingness to seek financial assistance. A number of African American working adults continues to delay college because of family needs that compete with out-of-pocket payment. Innovative financial assistance for tuition or books can aid African American students with unmet need (Texas A & M 1998). Reliable transportation for commuting students and childcare assistance for student parents are also financial considerations.

In short, literature suggests that African American students need a variety of things:

- ❖ support through various stages of identity development;
- ❖ places to feel anchored;
- ❖ peer support;
- ❖ mentors;
- ❖ history and cultural programs that present positive messages of African American value and worth;
- ❖ focused attention on academics;
- ❖ campus community willingness to address racism and race relations;
- ❖ African American role models;
- ❖ social activities; and
- ❖ financial assistance.

The Pellissippi State Community College Study

Current research on the educational needs of African American students and the anticipated capacity of Pellissippi State Community College as it strives to serve them raised these four research questions:

- What factors encourage the academic success of African American students?
- What are the needs of African American students attending Pellissippi State as perceived by these students?
- What are the most effective means of communicating to Pellissippi State's African American students the availability of minority programs and services?
- What programs or services are needed by African American students attending Pellissippi State but are not currently offered?

A survey questionnaire was developed to assess the programming needs of African American students attending Pellissippi State as perceived by those students. Responses to items 1, 2, 3, 4, and 6 indicated what students perceived to be most important. These questions also suggested new opportunities to serve students. Gaps in service and unmet needs were suggested by responses to items 5 and 9. Item 7 assessed the effectiveness of currently available means of communicating to students. Item 8 identified age ranges of respondents, gender, and indicated proximity of respondents' homes to the East Knoxville campus.

A minimum of 30 survey responses was desired; 31 were received. The sample included 120 of the 484 African American students who had been enrolled at Pellissippi State during the fall term of the 1997-98 academic year.

Sample participants were systematically and randomly selected. Seventy-one percent of respondents were between 21 and 34; nearly half were 24 or younger. Overall, they were predominantly female. Sixty-one percent live in close proximity to Pellissippi State's proposed East Knoxville campus location.

Needs respondents identified were financial aid, career information, transportation, Black history courses, Black role models, correct academic advising, Black cultural speakers/programs, workshops, tutoring, and convenient childcare. Students also indicated the need for financial assistance/work, encouragement, self-determination, and opportunities to develop and use leadership skills. Additionally, all of the men responding to the survey indicated that mentoring would encourage their academic success, while only seven female respondents said that mentoring was important. Two or more respondents noted the following needs: childcare, expanded course offerings, financial aid, more Black organizations/social clubs, and easy access to an East Knoxville campus. Other comments included appreciation of the minority services office and good experiences at Pellissippi State.

A number of African American working adults continue to delay college because of family needs that compete with out-of-pocket payment.

SELECTED SURVEY RESPONSES

Following are responses to survey items about factors that encourage success and the needs of African American students: survey items 1, 2, 3, and 4.

**There were 31 respondents for each item*

ITEM 1

How will the opening of an East Knoxville campus affect your continued attendance at Pellissippi State?

OPTIONS	# OF RESPONDENTS
Transportation not a problem	19
Able to work and attend school	14
Childcare more convenient	14
Will stop attending other campus locations	6
Other (no effect, not applicable, depends on curricula)	13

ITEM 2

Which four of the following items are most important for encouraging the academic success of African American/Black students?

OPTIONS	# OF RESPONDENTS
Black history courses	16
Develop & use leadership skills	16
Black faculty & staff role models	15
Black cultural speakers/programs	13
Workshops	12
Mentoring/support network	11
Black Internet sites/resources	10
Social activities	9
Dialogue on racism/race relations	8
Black student club/association	8
Express personal talents	8
Dialogue with non-Black students	5
Involvement in recruiting	4
Other (modeling/black agency, parenting classes, pledging sorority)	3

Note: Three respondents marked more than four items.

ITEM 3

Name one thing that will determine if you complete a college degree from Pellissippi State.

OPTIONS	# OF RESPONDENTS
Self-determination, positive attitude, willpower	6
Financial assistance/ability to pay	5
Academic progress, study habits, grades	4
Scheduling/location of classes	3
Time management/balance	3
Tutoring/educational resources	2
Support from faculty & peers	1
Childcare	1
Transportation	1
No response	5

ITEM 4

Which four of the following items are most important to helping African American/Black students graduate?

OPTIONS	# OF RESPONDENTS
Financial aid	23
Career/job information	20
Correct academic advising	18
Encouragement	17
Tutoring	12
Advice on succeeding in college	10
Computer knowledge	7
Transportation	7
Faculty support	7
Relationship with major department	6
Recognition of achievements	2
Other (study sessions, follow up encouragement)	2

Note: One respondent marked more than four choices.

SELECTED SURVEY RESPONSES

Survey items 5, 6, and 7.

ITEM 5

What service do you need that the college does not provide now?

OPTIONS	# OF RESPONDENTS
Childcare	3
Course offerings (weekend, sites, accelerated)	3
Financial aid	2
More Black organizations, social clubs	2
Tutoring	1
Information	1
Better advising	1
Transportation	1
Job opportunities	1
Dental hygiene program	1
Other (satisfied)	1
No response	14

ITEM 6

How can Pellissippi State continue to help African American/Black students stay in college?

OPTIONS	# OF RESPONDENTS
Understanding and encouragement	7
Financial assistance	7
Tutoring	5
Mentoring/support groups	3
Activities/organizations	3
Recruit/retain (beyond high school)	2
More role models	2
Leadership/community involvement	2
Other additional comments	15
No response	4

ITEM 7

What is the one best way for Services for Minority Students to get information to you?

OPTIONS	# OF RESPONDENTS
Mail to home address	20
E-mail	6
Campus newspaper	2
Newsletter	1
Bulletin board	0
Closed circuit TV	0
Flyers	0
Group meeting	0
Telephone	0
No response	2

Pellissippi State Enrollment - 1997

8,170 Total credit students

5.9% African American

90% White/Caucasian

Findings

Black history courses were considered by nearly half of all respondents to be one of four most important items for encouraging academic success, as were the need for Black faculty/staff role models, and black cultural programs/speakers.

Human connections. It was observed in the literature that forming human connections is very important to African American students. The need for support (Tatum 1997) was indicated by the strong response to the encouragement option which was selected by respondents on two survey questions. Comments included terms such as "help, make sure, keep offering, continue, reinforce, teach me, develop, stress, understand, provide, and build." These phrases also indicate a desire for support. Black history courses were considered by nearly half of all respondents to be one of four most important items for encouraging academic success, as were the need for Black faculty/staff role models, and Black cultural programs/speakers.

The work of Edwards and Polite (1992) supports Tatum's analysis that African American students need to redefine a positive sense of self. These authors found that African American history courses can center African American students in their value and

Respondents also indicated that self-determination, positive attitude, and willpower are needs that would determine if they completed a college degree at Pellissippi State.

self-worth. The need for African American history courses was the most frequent response to the question about encouraging academic success in item 2. Saufley et al. (1983) found that African American students possess perseverance and determination born of struggle. Respondents also indicated that self-determination, positive attitude, and willpower are needs that would determine if they completed a college degree at Pellissippi State.

Supports. The identification of tutoring, workshops, mentors, and support networks as important aligns with literature review findings (Levey et al. 1998; University of Tennessee-Knoxville, 1998). Males in the study considered mentoring to be important. This checklist option was the only survey response selected by the four male

respondents. Survey respondents indicated that Black faculty/staff role models were important for encouraging academic success. This was the third most frequent response selected for item 2 and was consistent with the literature (Chandler 1996; Davis 1997).

Identity. Cross's fourth stage of Black identity development, the internalization stage, results in a willingness to establish meaningful relationships across racial boundaries. The need for dialogue about race relations was also noted by Tschechtelin (1998). However, responses to this option in item 2 showed that respondents in this study considered opportunities to talk about racism/race relations/reducing prejudice (8 responses) and opportunities to meet/talk with students who were not African American (5 responses) to be less important than at least eight other items. This suggests that many respondents may have been in one of the earlier stages of racial identity development—pre-encounter, encounter, or immersion/emersion. Social activities (9 responses) and Black student club (8 responses) were not of the highest concern to respondents in this study (item 2).

Financial aid. Innovative financial assistance for tuition, books, etc. (Texas A & M 1998) is indeed an important factor. Of all the checklist items on the survey, financial aid (in item 4) was selected by the most students (23). Transportation and convenient childcare were also expressed as needs by respondents to item 1.

The literature review did not illustrate a strong emphasis on the need for career/job information, correct academic advising, or opportunities to develop and use leadership skills, yet respondents to items 2 and 4 emphasized these areas. With few exceptions, the results of the study followed closely the factors suggested by the literature review. Responses to item 1 showed that African American students who live close to existing campus locations would continue to attend those sites (10 responses). This supports the suggestion that the opening of a campus in close proximity to the city's African American population is likely to encourage residents to attend an East Knoxville campus.

Overall, the responses appear to construct even major categories of needs: (a) financial support, (b) psychological support—encouragement/support, identity development, self-determination (c) access to college/campus—transportation, cost, distance, time, dependent care, (d) institutional support—role

models via hiring, speakers, mentors, images, curriculum, including strong Black history courses, advising system, educational facilities; (e) academic support—tutoring, correct advising, skill development/workshops, career information; (f) Black cultural programs; (g) participation/engagement—

leadership opportunities.

The Pellissippi State Services for Minority Students office plans numerous activities, programs, and events specifically designed to help students "connect, survive, and succeed." **RV**

PELLISSIPPI STATE INITIATIVES COMPARED WITH THE RESULTS OF THE STUDY

Pellissippi State Actions	Survey Findings
ORIENTATION WELCOME SESSION	● ESTABLISH RELATIONSHIP, PROVIDE INFORMATION, ENGAGE
DISPLAY TABLE AT STUDENT LIFE EVENTS	● ESTABLISH RELATIONSHIP, PROVIDE INFORMATION, ENGAGE
SEMESTER START-UP OUTREACH	● ESTABLISH RELATIONSHIP, PROVIDE INFORMATION, ENGAGE
LEADERSHIP MINI-CONFERENCE, LEGACY PROGRAM	● DEVELOP LEADERSHIP SKILLS
OFFICE HOURS AT TWO CAMPUSES	● ENCOURAGEMENT, COMMUNICATION
OPEN DOOR POLICY FOR STUDENT DROP-IN/ENCOURAGEMENT	● ENCOURAGEMENT, COMMUNICATION
DIRECT DIALING TO COORDINATOR/24-HOUR VOICE MAIL	● COMMUNICATION
DIRECT MAILINGS TO HOME ADDRESSES	● COMMUNICATION
NEWSLETTER	● COMMUNICATION
RECORDED EVENT ANNOUNCEMENT LINE	● COMMUNICATION, ENGAGE
COLLABORATION WITH COUNSELORS, BLACK FACULTY/STAFF ON GROUP MENTORING ACTIVITIES	● MENTOR
COLLABORATIVE INITIATIVES WITH OTHER DEPARTMENTS TO REACH AND ENGAGE STUDENTS	● ENGAGE
CULTURALLY SPECIFIC EMBLEMS, ART, MUSIC, ETC., DESIGNED INTO PROGRAMS/SERVICES	● ROLE MODEL
COLLEGEWIDE BLACK HISTORY MONTH OBSERVANCE	● ENCOURAGEMENT, ROLE MODEL
TRANSFER TRANSITION PARTNERSHIP WITH UNIVERSITY OF TENNESSEE-KNOXVILLE	● ACADEMIC SUCCESS
GEIER GRANT MINORITY SCHOLARSHIPS	● FINANCIAL NEED
RECOGNITION OF ACADEMIC ACHIEVEMENT AND PERSISTENCE TO GRADUATION	● ACADEMIC SUCCESS
INFORMATION ON CAMPUS RESOURCES/CONTACT PERSONS	● COMMUNICATION, IDENTIFY NEEDS
FACULTY CONCERN REFERRAL FOLLOW-UP	● IDENTIFY NEEDS
PROMOTION OF CITY BUS SERVICE TO CAMPUS	● TRANSPORTATION NEED
PREPARE NEW STUDENTS FOR FIRST ACADEMIC ADVISING APPOINTMENT	● ACADEMIC SUCCESS

This comparison suggests that current programming is appropriate and supports important factors identified in the literature review and by survey respondents.

Recommendations

The following recommendations were offered to Pellissippi based on the findings of this study:

- Funding and staffing of Services for Minority Students should be increased to expand programming, serve the new East Knoxville campus, and continue services at the college's three existing campuses.
- The budget for minority scholarship grants should be increased without decreasing the funding of other minority programs.
- Focused, serious attention should be given to the hiring of African American faculty and staff who can also serve as role models.
- The college's transferable African American history courses should be made more visible, and student evaluations of course experience should routinely be reviewed at the highest possible level.
- Collaborative efforts among the office for student development, placement services, learning centers, academic departments, and Services for Minority Students should be undertaken to meet student needs for career information, workshops, tutoring, and mentoring for African American men.
- Recruiting efforts for reaching African American students 35 and older should be increased.
- Community mapping of the city sections closest to the new campus should be conducted to identify its strengths. Such mapping should include businesses; employers; elementary, middle, and high schools; churches; media; public transportation; financial institutions; service providers; social service agencies; and community leaders and change agents including alumni.
- Future surveys should query the entire African American student population.

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Multicultural Instruction: The Teacher as the Most Transformed Learner

by Grace Kannady

The use of multicultural education can enrich both teacher and student according to this author. In her article she recounts the questions and teaching solutions that guided her to deeper understanding of her place amid society's dimensions of culture, economic class, and gender. The questions include the relationship between cultural values and personal identity; how to stay connected to students, and the role that the instructor's values play in curricular intent.

Multicultural education is emerging as a major force in the U.S. educational system. Over the last few years, courses in multiculturalism have moved from being marginal and elective to being part of the core curriculum in many college and university programs. Articles and books on multicultural issues proliferate. "Experts" visit campus after campus to speak about dealing with diversity. The Internet is host to numerous newsgroups that discuss diversity in all its multifarious forms. Among all these avenues, controversy runs deep as this emerging topic raises serious questions and compelling concerns. There seems to be no shortage of opinions about the appropriate approach to multicultural education in our schools. However, all the rhetoric has two major limitations. First, a few of the voices heard belong to people who have actually taught courses in multiculturalism for a number of years. Second, most of the discussion about multicultural education focuses on only a single issue or theme. The purpose of this article is to address those limitations. This article poses 10 questions about multicultural education and follows them with suggested teaching approaches. These questions and responses have emerged from my experience teaching a course *Education in a Multicultural Society* to community college students for three years.

1. Who should teach multicultural education classes?

This question reflects one of the most heated debates on college campuses today and divides faculty into opposing camps. Some

teachers contend that the instructor's identity alone is important; others contend that an instructor's experience or scholarship should be the deciding factor. During the first week of class, I have my students participate in a group activity called "4 Corners" (Burnstad 1996). In this exercise each corner of the room is labeled with a sign: Agree, Strongly Agree, Disagree, Strongly Disagree. I make a statement such as, "The teacher of a Black history class should be African American," then have the students walk to the corner of the room with the sign that represents their approach to the statement. After the students have arranged themselves, I ask each group to defend its position. Much controversy and many perspectives usually erupt, and we discuss issues of identity, experience, and scholarship. At the end of the hour, I ask the students to consider the importance of the teacher's own ability to conceptualize and understand reality, and the teacher's postformal cognitive development (Rybash, Hoyer, and Roodin 1986). I introduce the idea that of all the factors discussed, the teacher's own worldview might be the most important determinant of his or her effectiveness as a multicultural teacher. This exercise invites active participation and helps students understand the complexity of teaching, particularly the complexity of teaching a multicultural course. Csikszentmihalyi (1993) states:

To avoid psychic entropy from taking over consciousness, to maintain the gains our ancestors have made, while increasing psychic complexity for the use of our

descendants, it is necessary to take part in activities that are themselves differentiated and integrated. Education is the main institution charged with providing young people with complex experiences. (171)

2. What is the relationship among opportunity, meritocracy, and oppression?

This is one of the most fundamental and enduring questions of a multicultural education course. I've found middle-class and affluent students have a very hard time understanding the relationship among these variables. All too often I have heard responses to poverty such as "Well, I wouldn't live that way, I would do something to change things," or, "If *They* would just work more (or harder), *They* wouldn't have to live that way." My approach to this question is semester long and includes many teaching methods and resources. I introduce the ideas of structural inequality and social stratification through lecture and discussion (Rothman 1993). I also have my students read about how social class affects educational equality (Banks and McGee-Banks 1993). This theoretical background is necessary to start the thinking this question demands, but it is not enough. The most effective teaching method I have come across is exposing students to the real-life experiences of poor people. Thus I encourage students who struggle with poverty to tell their stories in class, and as a child of poverty myself, I share my story. In addition, I have my students read about the lives of poor children in Jonathan Kozol's books *Savage Inequalities* (1991) or *Amazing Grace* (1995). I ask students to share with the class quotations from these books that disturbed them in some way. Goodman (1995) relates: "Hearing personal stories helps add a human dimension and a sense of reality. Although students can quibble about the accuracy of statistics, they cannot deny someone's own experience" (49). The purpose of these reading and sharing assignments is to help students understand that poverty, for many, is not a decision, and that systems hold people in place and make change very difficult.

3. What is the relationship between cultural values and personal identity?

The vast majority of students attending my class have not really identified their own values and the origins of those values. Because values constitute such a major influence on human behavior, I devote around a fourth of the semester to clarifying and

understanding values. I have created two class assignments in this area: Students research and present the cultural values of a selected ethnic group to the class, and write a paper reflecting on what they have learned about their own values over the course of the semester. I present several resources to help in their research (Manning and Baruth 1996; Banks 1991; Schaefer, 1993) and encourage

The vast majority of students attending my class have not really identified their own values and the origins of those values.

students to conduct their own literature reviews. Students have been very creative in this process and have brought food, music, clothes, books, and family histories to illustrate their class presentations. By the end of the presentations, the class has been exposed to many of the different varieties of values abounding in the United States today. This leads naturally to the idea that values are constructed, rather than absolute, and to the expression of values as being consciously chosen rather than unquestionably accepted. This leads in turn into discussions about conflicts that might result from differing values, such as Hispanic perception of time and the U.S. European perception of time found in educational and employment organizations. Last, we address the conflict between cultural values and human rights by discussing such issues as the traditional Asian perception of women and the feminist perception of women. The purpose of the class assignments is echoed by Heard: "Ideally the person should go through a process of analyzing many different possible values and become deeply convinced of the guidelines that are finally adopted" 1990, (106).

4. How do we understand white privilege and white guilt?

When I introduce the topic of white privilege, the first response I receive from many white students, particularly those who have many struggles in their own lives, is inevitably along the lines of, "White privilege, you have to be kidding, I'd like to know when I ever

Participation in a multicultural course is, by its nature, a disquieting adventure. Students are challenged to confront much of what is hidden within our imperfect systems and to revise and expand their own perspectives on reality.

had any so-called white privilege!" So my job becomes to expose and verbalize all the "hidden" privileges allotted to people whose skin color is considered white. Fortunately, there are very clear descriptions of white privilege (McIntosh 1988) available for students to read, discuss, and acknowledge. My teaching strategy for this issue is to introduce the idea and bring forth all the disclaimers, have students read an article that concretely describes such privilege, then form small groups to discuss students' reactions. The classes I have taught in an inner city community college have been composed of students from many different ethnic groups, and I have found that students' own stories constitute rich avenues to learning. I remember one African American student who very eloquently described her loneliness in all-white classrooms and the unfair pressure she felt to represent her entire ethnic group whenever she made a response in class. In dealing with white privilege and white guilt, I pose the idea of "white" as a construction and encourage students to understand all the

diversity and history contained in the idea of "whiteness." At the beginning of the semester, I present a revisionist view of history (Loewen 1995; Morgan 1993; and Banks 1991) that illustrates the prejudice and discrimination that different European ethnic groups experienced after landing on the North American continent. These groups were pressured to quickly give up their language and culture and become "Americanized." So in a very real sense, white Americans have a history of being oppressed in this country. However, as Howard (1993) points out, many whites overcame oppression, assimilated, and prospered due to the exploitation of members of other ethnic groups such as Native Americans, Hispanics, and African Americans. Thus whites have a complicated history to integrate—the history of being both oppressed and oppressor. The question becomes one of exposing and understanding diversity and dominance over generations of time. Howard (1993) reports: "Facing reality is the beginning of liberation. As white Americans we can face honestly the fact that we have benefited from racism. The point is simply to face the reality of our privilege" (39).

TALKING ABOUT WHITENESS	
Six Approaches Used in Discourse Concerning Whiteness	
1	TYING THE TERM "WHITE" CLOSELY TO POWER IN A GENERAL MANNER. THE POSITION OR PRESTIGE OF WHITES IS ACKNOWLEDGED, BUT NOT FULLY ANALYZED.
2	DEFINING WHITE AS THE ABSENCE OF PARTICULAR FEATURES AS OPPOSED TO THE PRESENCE OF FEATURES OR ATTRIBUTES.
3	VIEWING THE DEFINITION OF WHITE AS SCIENTIFIC RATHER THAN CULTURAL OR HISTORICAL.
4	MAKING WHITENESS SYNONYMOUS WITH UNITED STATES CITIZENSHIP OR NATIONALITY.
5	DECLINING USE OF RACIAL TERMS SUCH AS WHITE OR ASIAN WHILE USING ETHNIC TERMS LIKE DUTCH OR GERMAN. OR DECLINING USE OF CULTURALLY DEFINING TERMS ALTOGETHER.
6	SEEING WHITENESS STRICTLY AS A DERIVATIVE OF EUROPEAN ANCESTRY.
SOURCE: Whiteness as a Strange Rhetoric in Whiteness—the Communication of Social Identity. T. Nakayama and R. Krizek, 1999.	

5. How does an instructor confront and support (or push and stay connected to) a student at the same time?

Participation in a multicultural course is, by its nature, a disquieting adventure. Students are challenged to confront much of what is hidden within our imperfect systems and to revise and expand their own perspectives on reality. This calls for change in students' belief systems and requires that the instructor create a learning climate that is a catalyst for such change. How the instructor goes about this process is crucial. There seem to be three options. The instructor can be confrontive and continually battle the misinformation and narrow belief systems presented by students. This may shock students into change, but may also damage the student-teacher relationship or result in causalities as students react emotionally and drop out of class. The instructor can be warmly supportive and allow students to change in their own time and way. However, this gentle approach may result in no change whatsoever. Or the instructor can synthesis these two approaches by pushing the students out of their "safe" conceptualizations while at the same time offering assurance that a broader perspective is a positive development. Cognitive development theory (Rybash, Hoyer, and Roodin 1986) has for decades included the

idea that disequilibrium is necessary for advancement in cognitive stage. Systems theory also promotes the idea of turbulence as necessary for system change (von Bertalanffy 1968). And self-organization theory talks of fluctuations that result in higher-order transformations (Caple 1985). Pascarella's and Terenzini's 1991 landmark book *How College Affects Students* states:

A second general conclusion is that change in a wide variety of areas is stimulated by academic experiences that purposefully provide for challenge and/or integration. For example, cognitive-developmental instruction, which presents the student with cognitive conflict and forces the altering of previously held values and constructs for reasoning, shows evidence of uniquely stimulating growth in postformal reasoning abilities (619).

Thus, presenting multiple perspectives, exposing underlying assumptions, and stressing conflicting realities may result in a charged learning atmosphere (Brookfield 1988). Discussion guidelines generated by the students and instructor at the beginning of the class and enforced throughout the semester ensure the creation of a safe environment that "supports" the students. Candy (1991) reflects:

Central to effective adult learning is the establishment and maintenance of an appropriate learning climate, an environment of trust and collaboration in which learners feel free to risk themselves and to explore new ways of thinking, feeling, and acting without the threat of censure or ridicule (341).

By offering both a supportive learning climate and cognitive dissonance, the instructor has created a potent invitation to student change.

6. How does one teacher realistically plan for and respect all the different learning styles in the classroom?

Over the last few decades, psychology has exerted great effort to identify and measure cognitive and learning styles and preferences. Education and business use numerous inventories to classify approaches to learning and highlight the differences individuals bring to the learning task. The idea that a teacher's preferred learning style becomes his or her teaching style has been known in educational circles for years (Gregorc 1979).

Furthermore, teaching styles profoundly affect learner abilities in the classroom. According to Gregorc, "Teaching style is more than a methodology. It places subjective demands upon the learner who may or may not have abilities to match such demands" (236). More recently, cultural styles and approaches to learning have emerged (Charles 1996). In most of my classes I now administer a learning-style inventory about a third of the way into the semester. The choice of which inventory to use is secondary to the objective of the class exercise, which is to understand that not all learners are the same, and that a variety of teaching methods and techniques must be used in the classroom throughout the semester. This result adds both extra work and stress to the instructor as he or she is forced to create new ways to present material, some of which the instructor may find unfamiliar or discomforting. In my multicultural class I use multimedia presentations, collaborative learning activities, overheads, field trips, videos, problem-solving activities, reserve readings, critical incidents, cognitive maps, guest speakers, and lecture with discussion. Offering a

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variety of methods of evaluation takes into account students' oral and written proficiency, analytic and personal reflection abilities, and individual and interpersonal skills. The more variety of learning choices offered, the greater the likelihood not only for "matching" my teaching styles to my students' learning styles, inspiring comfort, but also for "mismatching" my learning style to my students' learning style, exposing them (and myself) to a wider array of learning possibilities. What I don't want to do is to dominate my whole class of students for an entire semester with my own narrow learning preferences.

7. How does one synthesize the many perspectives of a multicultural classroom? Multicultural education encourages the

According to Brookfield (1988), two ways to encourage critical inquiry are to identify context and to challenge assumptions. Using these techniques in class can encourage students to think critically about standardized tests such as I.Q. tests.

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voices of everyone regardless of color, gender, social class, age, religion, state of health, and sexual preference. In terms of classroom interaction, this means that all students are encouraged to share their perspectives with others and that all students are encouraged to actively listen to the perspectives of others. This, however, does not mean that all perspectives (including that of the teacher) are equally valid. Perry (1970) has grouped cognitive development into several categories, including the following:

- ❖ Dualism—knowledge is perceived as external and authority bound
- ❖ Multiplicity—multiple perspectives are recognized
- ❖ Relativism—knowledge is not only diverse but also uncertain and contextual

Kitchner and King (1981) expanded this to include the idea that valid knowledge is the result of the process of critical inquiry, so the difference between learners in the classroom reflect different levels of understanding and knowledge. This is the key difference between student and teacher. To become a teacher, an individual spends thousands of dollars and many years for an advanced education. The complex and deep understanding of the knowledge base thus gained is the natural "authority" of the teacher, and is what makes the teacher and the student different. The major task of the teacher, then, is to "move" the student from dualism to multiplicity, from multiplicity to relativism, from relativism to critical inquiry.

According to Brookfield (1988), two ways to encourage critical inquiry are to identify context and to challenge assumptions. Using these techniques in class can encourage students to think critically about standardized tests such as I.Q. tests. For example, a major premise of *The Bell Curve* by Herrnstein and Murray (1994) is that there are ethnic differences in cognitive ability. After I read quotations from the book that "support" this premise, I write the book's underlying assumptions about intelligence testing (Gould 1994) on the board:

- ❖ intelligence can be identified as a single number
- ❖ intelligence can be ranked in linear order
- ❖ intelligence is fixed
- ❖ intelligence is genetically based

All of these assumptions have been hotly contested in the field of psychology for years. The significance of this lesson is that, if the underlying assumptions are invalid, the resulting perspective is also invalid. The teacher's task is to encourage multiple perspectives and to train students to question the perspectives' validity. This leads to the possibility of students challenging the teacher's perspective as well.

8. *What is the best format for multicultural education—a separate class that deeply examines the content, or a multicultural curriculum that is infused in all the courses?*

My revised syllabus reflects a change in teaching methods, textbook selection, supplemental readings, and class content to reflect diversity.

This controversy is long running and far reaching. Proponents of each side hotly denounce the other and offer seemingly limitless evidence to support their own point of view. Those who wish to make all curricula multicultural warn against separate departments and courses that "ghettoize" diversity issues (Stoll 1994). Those who favor in-depth courses and programs contend that such structures allow for depth of scholarship, research, and teaching (Manning and Baruth 1996). Many of the latter also advocate total system reform (Banks and McGee-Banks 1993; Bennett 1995; and Manning and Baruth 1996). There is value of all these perspectives. I worked with my college's Multicultural Department for a year, and have made the knowledge base in my general psychology class multicultural. My revised syllabus reflects a change in teaching methods, textbook selection, supplemental readings, and class content to reflect diversity. However, I still see the value of teaching a three-hour, semester long, freestanding course in multicultural education for aspiring teachers. This course allows me the time to address sexism, classism, agism, and racism; their interactions; and their impact on educational equity and excellence. Further, the demographic changes in our population, with increasing numbers of

Those who wish to make all curricula multicultural warn against separate departments and courses that "ghettoize" diversity issues. Those who favor in-depth courses and programs contend that such structures allow for depth of scholarship, research, and teaching.

TABLE 1--

HARDIMAN AND JACKSON'S MODEL OF SOCIAL IDENTITY DEVELOPMENT				
NAIVETÉ	ACCEPTANCE	RESISTANCE	REDEFINITION	INTERNALIZATION
Little or no awareness of social identities and inequalities.	Participation in dominant society with denial and anger reactions to inequality.	Questioning of inequalities with frustration, shame, and guilt reactions.	Reconsideration of self-identity.	Application of new identity.
Stage 1	Stage 2	Stage 3	Stage 4	Stage 5

SOURCE: Racial Identity Development: Understanding Racial Dynamics in College Classrooms and on Campus in *Promoting Diversity in College Classrooms: Innovative Responses for the Curricula, Faculty and Institutions*. R. Hardiman and B. Jackson. 1992.

nonwhite children entering school, demand that teachers be cross-cultural in their knowledge and skills. In view of the increasing globalization of our workforce and workplace (O'Hara-Devereaux and Johansen 1994), both approaches to multicultural education seem equally justified.

9. How does the instructor negotiate his or her own position on various issues with the intent of instruction?

All instructors bring their own values, biases and beliefs to the classroom. Each issue presented to the class has behind it the instructor's own stance on that issue. Indeed, the very act of presenting an issue to the class means that the instructor has made a judgment about including the issue in the curriculum. The essential question is not "Should instructors be value-free?" but rather "How explicit should instructors be about their own values on the subject being discussed?" The process of answering this question includes value search, value choice, and value self-disclosure. Just as students of multicultural education are challenged to find the origins of their values, so must instructors make this journey. Once instructors understand the family, ethnic, religious, and cultural roots of their own values, they can more actively decide which values to keep and which to question; once they have articulated their value systems, instructors can use their values as teaching options. In other words, instructors know that their values do shape the curriculum and can determine whether specific self-disclosure will or will not enhance the teaching intent. During our sojourn into gender issues in class, I have asked the

coordinator of the women's studies program at my college to be a guest speaker. Her presentation on the oppression that women have suffered through generations is always personal and passionate. Her values are emphatically communicated. It is left up to the student to accept, reject, or be disturbed by her words. I believe that more damage is done in classrooms not when teachers promote their values, but when teachers are not aware of the values that they are promoting. Brookfield (1990) relates: "Rather than teaching being the last refuge of the naive or politically disinterested, it is actually one of the most intensely politicized occupations one can choose" (191).

Instructors are always teaching values; the question is, "Whose values are they teaching?" If instructors learn to actively examine their own value bases and to practice critical consciousness (Freire 1973), they can become active models for students to emulate.

10. How can multiculturalism effect transformation when it is embedded within the very system it is trying to change?

According to Stoll (1994), "Multicultural education reconstructs our knowledge base to reflect the interconnections of the multiple voices that created it" (13). This simple rendition requests a tremendous amount of change from traditional education—to revise its history, to face its "isms" (classism, racism, sexism), to challenge its values, and to restructure its schools. The lack of acceptance and blatant rejection of multicultural education in the United States are legendary (Manning and Baruth, 1996).

Hardiman and Jackson (1992) have created a model of individual social identity development. This model delineates five stages that individuals develop through, each with its own worldview and active and passive manifestations. (See table 1)

These stages refer to students in the classroom, but they can also describe individual educational systems. Conflicts can occur when an instructor is in stage 4 or 5 and the organization he or she works for is at an earlier stage. Even educational reform movements may also be at an early stage. Astuto, et al. (1994) writes, "The language of reform in education is still dominated by the harshness of individuality, incrementalism, control, bureaucracy, competition, and intervention. It is inherently racist and sexist" (95). Goodman (1995) says, "People will tend to align with others at a similar stage" (48). Thus instructors of a multicultural course may find themselves isolated from administration and other faculty and forced to confront outmoded and ineffective policies and practices. In essence, the transformed instructor may become alienated from the very educational system he or she seeks to change. Thus one unexpected outcome of teaching multicultural courses may be a sense of organizational impatience

and frustration. Instructors engaged in multicultural education in colleges today are pioneers charting new territory, with few maps available and few scouts to guide their way. There is a great deal of experimentation, courage, and creativity demanded in teaching these courses. Perhaps this article will help to clarify some of the major questions in multicultural education today, and to contribute feasible approaches to multicultural instruction.

Through the experience of teaching a multicultural course, I have learned a different national history; faced and wrestled with my own oppressed/oppressor roles within social class, gender, and ethnicity; sought out and clarified my own value system; and restructured my classes. In the process of teaching others, I have become my own best student. I highly value what I have learned during the three years I taught this course. There is certainly a cost to teaching multicultural courses, but there are also rich benefits. I would encourage other instructors to teach multicultural courses or to make the curricula of their existing courses multicultural. As Csikszentmihalyi (1993) relates: "To know ourselves is the greatest achievement of our species" (xvi). **RV**

BANKS AND BANKS FOUR APPROACHES TO THE INTEGRATION OF MULTICULTURAL CONTENT.

①

Contributions Approach

Focuses on heroes and holidays. It also recognizes differences in cuisine and culture. The chief example is a reflection on Martin Luther King, Jr. during King Day in January. Other examples could include the focus on different cultures during the special months that acknowledge them.

②

Additive Approach

Multicultural ideas and perspectives are added to the curriculum without changing its basic structure. Individual books or readings may be added to a booklist of other western authors. The result is a course or curriculum that is more inclusive, but still favors western perspectives.

③

Transformative Approach

Differing from the additive approach, the basic structure of particular courses are changed. American history is viewed from the eyes of Native Americans or other perspectives not usually included. This approach also encourages students to see current American culture as the result of racial and ethnic synthesis.

④

Social Action Approach

Differing from the additive approach, the basic structure of particular courses are changed. American history is viewed from the eyes of Native Americans or other perspectives not usually included.

SOURCE: *Multicultural Education: Issues and Perspectives*. J. Banks and C. McGee-Banks. 1993.

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Transforming Classroom Practice for African American Learners: Implications for the Learning Paradigm*

Irving Pressley McPhail and
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Current learning theory has not improved the academic performance of underserved learners, especially African Americans, and is inappropriate because it does not consider the influence of culture on learning. All learners deserve high quality instruction appropriately linked to their experiences and backgrounds. The theory of culturally mediated instruction extends the learning paradigm by demonstrating how the relationship among culturally mediated cognition, culturally valued curriculum content, and culturally appropriate social discourse can result in increased opportunities for learning. An example of this kind of instruction, the Nairobi method, has been successfully used to educate African American students.

Implications for the Learning Paradigm

Applying existing learning and instruction theories have not improved the academic performance of underserved populations, especially African American learners. A fundamental tenet of the learning paradigm is that colleges must do more for under-represented groups, such as African Americans, than open doors to higher education; colleges must take responsibility for producing student success. The current theory, which frames learning holistically, offers a powerful alternative to the atomistic model of the instruction paradigm. However, a new theory that more directly links culture, information processing, and instruction is needed in order to transform classroom practice for culturally diverse learners. Such a theory of cultural mediation in instruction extends the conceptual base of the learning paradigm and promises success for African American learners.

This paper explores issues that have not been covered in a minority context, and identifies current research and examines its implications for classroom practice for community colleges. In so doing, it answers the following questions:

- What are the characteristics of African American cognitive style?
- What are the links among culture, information processing, and instruction?
- What are the components of a theory of cultural mediation in instruction?
- How does a theory of cultural mediation in instruction extend the conceptual base of the learning paradigm?
- How does a theory of cultural mediation in instruction offer concrete solutions to improving classroom practice for African American learners in the community college?

Characteristics of African American Cognitive Style

Learning involves interpreting sensory events; grouping the information gathered into familiar categories; searching memory for experiences and ideas to which the information relates; and manipulating ideas, images, and concepts. A learner's approach to perception, memorization, thinking, and using knowledge is inextricably bound to the patterns of activity, communication, and social relations of the culture to which he/she belongs (Cole and Scribner 1974).

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African American learners use strategies that are universalistic, intuitive, and, most important, person-oriented.

Barbara J. Shade has pioneered the investigation of the cultural foundations of African American thought. In an impressive body of original research on this question, Shade has argued that not all learners are alike, and therefore cannot be treated in the same manner, or instructed with the same methodologies. The focus on cognitive style, however, suggests that all students can learn the same content and information if it is taught in a way that suits their particular cognitive and affective behaviors.

An examination of the culture and *weltanschauung* of African Americans reveals a culturally specific method of organizing and

processing information (see table 1). African American learners use strategies that are universalistic, intuitive, and, most important, person-oriented.

This cognitive style contrasts markedly to that of learners who are most successful in the Eurocentric schooling process, and who employ an information processing strategy that is sequential, analytical, or object-oriented (see table 2).

The comparison of African and European philosophical assumptions in table 3 suggests that African American learners tend to view things in their entirety, rather than in isolated

TABLE 1--

TABLE 2--

CHARACTERISTICS OF AFRICAN AMERICAN COGNITIVE STYLE	CHARACTERISTICS OF EUROCENTRIC COGNITIVE STYLE
The Learner: ⇒ Prefers to acquire knowledge through visual and kinesthetic/tactile mode and is especially responsive to sensations and perceptions as they seem to affect self. ⇒ Construes the world in its totality, often ignoring specific factors that might be relevant. ⇒ Tends to use and rely on approximation rather than exactness. ⇒ Optimizes ability to attend to and interpret body language or facial expressions. ⇒ Can see relationships and can synthesize or integrate ideas into a larger whole without necessarily understanding parts. ⇒ Must have a context or scheme into which concepts can be incorporated in order to understand and learn them. ⇒ Seems to prefer having multiple stimuli, which results in short, quick attention focus and the gathering of only the bare essentials. ⇒ Engages in creative, intuitive thinking using trial and error; prefers spontaneity, novelty, and improvisation in interaction with ideas, concepts, people, and events. ⇒ Has a specific world view through which information is filtered, and thereby often arrives at answers or behaviors that may vary from the socially accepted norm. ⇒ Optimizes awareness of nonverbal environmental factors, such as, moods, climate, feelings, and ideas held by others. SOURCE: Adapted from <i>Alternatives to I.Q. Testing: An Approach to the Identification of Gifted Minority Children</i>. A. G. Hilliard, 1976, and "Afro-American Cognitive Style: A Variable in School Success?," B. J. Shade, 1982.	The Learner: ⇒ Can process visual information analytically; has good visual discrimination skills, figure-ground discrimination, attention focus, visual memory, and visual imagery skills. ⇒ Can listen to oral explanations and follow oral directions. ⇒ Can give elaborate, long verbal explanations of ideas, events, or objects. ⇒ Can engage in cause-and-effect thinking. ⇒ Can create order or structure out of information that is presented in a disarray. ⇒ Can handle and manipulate ideas, objects, and events without a significant context for reference. ⇒ Can focus on, and seems to prefer to focus on a limited number of stimuli. ⇒ Has the traditional background experiences needed to filter materials and explanations, therefore arrives at the expected and socially accepted answers. ⇒ Optimizes problem solving skills; can observe and use all relevant facts, is not confused by irrelevant facts, is reflective and systematic in the examination of possible solutions. SOURCE: Adapted from "Conceptual Styles, Culture, Conflict, and Nonverbal Tests of Intelligence," R. Cohen, 1969.

parts; seem to prefer intuitive rather than deductive or inductive reasoning; tend to approximate concepts of space, number, and time rather than aiming at exactness or complete accuracy; prefer to attend to people stimuli rather than nonsocial or object stimuli; and tend to rely on nonverbal as well as verbal communication (Hilliard 1976).

The evidence that learners may not learn in the same manner and may, in fact, develop diverse cognitive strategies for processing information provides clear impetus for proposing ways to develop classroom and other learning situations that incorporate all cultures and learning styles. Until and unless

ways are found to make classroom and institutional practices in the community college both multicultural and multicognitive, the vision of the learning-centered community college shall remain ephemeral for African Americans, and other learners of color.

Toward a Theory of Cultural Mediation in Instruction

Etta Ruth Hollins has proposed a theory to explain the relationship between culture and instruction. The theory of cultural mediation in instruction responds to the challenges presented in the preceding discussion; although

TABLE 3--

COMPARISON OF AFRICAN AND EUROPEAN PHILOSOPHICAL ASSUMPTIONS

	AFRICAN	EUROPEAN
ORIENTATION	Naturecentric	Eurocentric
NORMS	Human Nature	Middle-class, Male Caucasian
CONCEPTION OF "SELF"	Transpersonal Self	Individual Self
HUMAN GOAL	Self-perpetuation	Gratification
CONCEPTION OF "TIME"	Cyclical, Phenomenal	Linear, Futuristic
ONTOLOGY	Spiritual Essence	Physical/Material Essence
	Collectivism/ "We-ness"	Individualism/"I-ness"
	Interdependence	Independence
	Survival of the Community	Survival of the Fittest
	Oneness with Nature	Dichotomy of Being/ Control over Nature
EPISTEMOLOGY (KNOWLEDGE OF "WHAT IS")	Affect/Symbolic	Object/Measure
	Immersion in Experiences	Observation of Experiences
	Fluid and Flexible	Rigid and Fixed
	Diunital Logic	Either/or Logic
	Complementarity of Differences	Duality of Opposites
AXIOLOGY (VALUE OF "WHAT IS")	Cooperation/Harmony	Competition/Conflict
	Preservation of Life	Control of Life
	Affiliation (human-to-human)	Ownership (man-to-object)
	Collective Responsibility	Individual Rights
	Self-knowledge	Acquiring Information

The philosophy recognizes that when a miseducated adult's culture and history are not promoted, the adult does not have a background from which to grow and develop.

it is focused on K-12 populations, this theory offers a powerful alternative for community college educators who are committed to designing classroom and institutional practices that are both multicultural and multicognitive.

A full explication of the classic and contemporary research supporting the theory of cultural mediation in instruction is beyond the scope of this paper; readers are directed to Hollins's seminal work in this area. Hollins (1996) offers the following rationale for the theory:

The basic premise underlying the theory of cultural mediation in instruction has two components based on the centrality of the students' home-culture in framing memory structures and mental operations. First, teaching and learning are more meaningful and productive when curriculum content and instructional processes include culturally mediated cognition, culturally appropriate social situations for learning, and culturally valued knowledge. Second, the authenticity of schooling is validated for students by the interactions and relationships between adult members of their community and school personnel. (137-138)

Culturally Mediated Cognition

Culturally mediated cognition in instruction refers to teaching approaches that use the ways of knowing, understanding, representing, and expressing typically employed by a particular culture (p. 139). As is evident in a comparison of African and European cognitive styles and philosophical assumptions (see tables 1 through 3), there are variations among cultures in the ways of knowing and understanding (see also Hall 1989). Culturally mediated cognition requires knowing and using these differences in classroom instruction.

Culturally Appropriate Social Situations

Culturally appropriate social situations for learning refers to relationships among students and between teachers and students during classroom instruction that are consistent with cultural values and practices (p. 139). For example, Hoover, McPhail, and Ginyard (1992) describe a culturally appropriate literacy approach for adults, the Nairobi Method, that emphasizes group approaches to reading and

writing instruction. Such an approach builds on the ontological (collectivism-"we-ness"), epistemological (affect-symbolic), and axiological (cooperation-harmony) assumptions of the "African way of knowing" and demonstrates the centrality of social arrangements to effective learning (see also McPhail 1979).

Culturally Valued Knowledge in Curriculum Content

Culturally valued knowledge in curriculum content refers to the inclusion of knowledge valued within the students' home-culture (p. 139). McPhail and Morris' (1986) application of cultural content such as popular rhythm-and-blues song lyrics and the poetry of African American writers to raise the reading achievement levels of inner-city junior high school students is an example of this approach. Hoover's (1982) use of themes in African American culture in teaching critical communications skills to African American college students has resulted in substantial growth in basic skills levels in just one year of developmental education. Finally, Spears-Bunton (1996) documents the power of multicultural and multicognitive classroom strategies through the introduction of African American literature in an eleventh-grade honors English class. African American and European American students were able to cross perceptual, gender, and cultural lines as they responded to literature and confronted difficult issues of race, sex, and class.

Extending the Conceptual Base of the Learning Paradigm

Barr and Tagg (1995) have defined the theoretical foundations of the learning paradigm that support the aims, values, and purposes of "the learning college" (O'Banion 1997a, 1997b). Barr and Tagg argue that:

A paradigm shift is taking hold in American higher education. In its briefest form, the paradigm that has governed our colleges is this: A college is an institution that exists to provide instruction. Subtly but profoundly we are shifting to a new paradigm: A college is an institution that exists to produce learning. This shift changes everything. It is both needed and wanted. (13)

TABLE 4--

COMPARING EDUCATIONAL PARADIGMS	
The Instruction Paradigm	The Learning Paradigm
LEARNING THEORY	
KNOWLEDGE EXISTS AS A SEPARATE ENTITY	KNOWLEDGE EXISTS IN EACH PERSON'S MIND AND IS SHAPED BY INDIVIDUAL EXPERIENCE
KNOWLEDGE COMES IN "CHUNKS" AND "BITS"	KNOWLEDGE IS CONSTRUCTED, CREATED, AND CAN BE ACQUIRED THROUGH THE SENSES
LEARNING IS CUMULATIVE AND LINEAR	LEARNING IS A NESTING AND INTERACTING OF FRAMEWORKS
FITS THE "STOREHOUSE OF KNOWLEDGE" METAPHOR	FITS LEARNING "HOW TO RIDE A BICYCLE" METAPHOR
LEARNING IS TEACHER-CENTERED AND CONTROLLED	LEARNING IS STUDENT-CENTERED AND CONTROLLED
"LIVE" TEACHER, "LIVE" STUDENTS REQUIRED	"ACTIVE" LEARNER REQUIRED, BUT NOT "LIVE" TEACHER
THE CLASSROOM AND LEARNING ARE COMPETITIVE AND INDIVIDUALISTIC	LEARNING ENVIRONMENTS AND LEARNING ARE COOPERATIVE, COLLABORATIVE, AND SUPPORTIVE
TALENT AND ABILITY ARE RARE	TALENT AND ABILITY ARE ABUNDANT
SOURCE: "From Teaching to Learning: A New Paradigm for Undergraduate Education," R. B. Barr, and J. Tagg, 1995.	

Table 4 compares the two educational paradigms at the level of learning theory.

The *learning* paradigm frames learning *holistically*. The congruence of this learning approach with the cognitive preferences and cultural practices of African American learners is apparent in table 5.

These two perspectives provide the input for the theory of cultural mediation in instruction. Such a theory posits a powerful pedagogy for framing classroom practice for African American learners in the learning-centered community college.

From Theory to Practice

We return to Hoover, McPhail, and Ginyard (1992) for a fuller explication of the Nairobi Method, a concrete example of the theory of cultural mediation in instruction as applied to adult literacy instruction. Development of the method began in 1969 at the Nairobi Day School, a community-oriented independent African American college in East Palo Alto, California. The pioneering work of Mary Rhodes Hoover resulted in an approach to literacy instruction for miseducated, culturally and linguistically different African

American adults in which the curriculum incorporates *culturally mediated cognition*, *culturally appropriate social situations*, and *culturally valued knowledge*. "Miseducation" means that instruction of a type that has been proven to be effective for African American learners has not been provided to them, a problem that is caused by the educational system, not by the learners. The Nairobi Method has been used in a variety of academic settings, including adult literacy centers, general educational development (GED) programs, two- and four-year colleges, developmental programs, reading labs, prisons, community agencies, and Job Training Partnership Act programs.

Philosophy

The Nairobi Method is rooted in a philosophy that is designed to encourage miseducated, culturally and linguistically different adults to believe that literacy can make a positive difference in their lives. The philosophy recognizes that when a miseducated adult's culture and history are not promoted, the adult does not have a background from which to grow and develop.

TABLE 5--

LEARNING THEORY AND COGNITIVE STYLE/PHILOSOPHICAL ASSUMPTIONS: A MATRIX

LEARNING THEORY	COGNITIVE STYLE/PHILOSOPHICAL ASSUMPTIONS
KNOWLEDGE EXISTS IN EACH PERSON'S MIND AND IS SHAPED BY INDIVIDUAL EXPERIENCE	— HAS A SPECIFIC WORLD VIEW THROUGH WHICH INFORMATION IS FILTERED, AND THEREBY OFTEN ARRIVES AT ANSWERS OR BEHAVIORS THAT MAY VARY FROM THE SOCIALLY ACCEPTED NORM — IMMERSION IN EXPERIENCES — SELF-KNOWLEDGE
KNOWLEDGE IS CONSTRUCTED, CREATED, AND GOTTEN	— ENGAGES IN CREATIVE, INTUITIVE THINKING USING TRIAL AND ERROR; PREFERENCES SPONTANEITY, NOVELTY, AND IMPROVISATION IN INTERACTION WITH IDEAS, CONCEPTS, PEOPLE, AND EVENTS
LEARNING IS A NESTING AND INTERACTING OF FRAMEWORKS	— FLUID AND FLEXIBLE — DIUNITAL LOGIC — COMPLEMENTARINESS OF DIFFERENCES — CONSTRUES THE WORLD IN ITS TOTALITY, OFTEN IGNORING SPECIFIC FACTORS THAT MIGHT BE RELEVANT — CAN SEE RELATIONSHIPS AND CAN SYNTHESIZE OR INTEGRATE IDEAS INTO A LARGER WHOLE WITHOUT NECESSARILY UNDERSTANDING PARTS
FITS THE "LEARNING HOW TO RIDE A BICYCLE" METAPHOR	— SEEMS TO PREFER HAVING A MULTIPLICITY OF STIMULI, WHICH RESULTS IN SHORT, QUICK ATTENTION FOCUS AND THE GATHERING OF ONLY THE BARE ESSENTIALS — MUST HAVE A CONTEXT OR SCHEME INTO WHICH CONCEPTS CAN BE INCORPORATED IN ORDER TO UNDERSTAND AND LEARN THEM — CYCLICAL, PHENOMENAL
LEARNING ENVIRONMENTS AND LEARNING ARE COOPERATIVE, COLLABORATIVE, AND SUPPORTIVE	— TALENT AND ABILITY ARE ABUNDANT — COLLECTIVISM/"WE-NESS" — INTERDEPENDENCE — SURVIVAL OF THE COMMUNITY — AFFECT/SYMBOLIC — COOPERATION/HARMONY — AFFILIATION (HUMAN-TO-HUMAN) — COLLECTIVE RESPONSIBILITY — TRANSPERSONAL SELF — HAS EXCELLENT AWARENESS OF NONVERBAL, ENVIRONMENTAL FACTORS, SUCH AS MOODS, CLIMATE, FEELINGS, AND IDEAS HELD BY OTHERS — SURVIVAL OF THE COMMUNITY — COLLECTIVISM/"WE-NESS"

While most adult literacy programs value individualization, most of the activities in the Nairobi Method were group oriented and geared to audience participation.

It also recognizes that miseducated adults can be motivated through intellectual excitement, knowledge of the educational system, and their history. Intellectual excitement is manifested through lessons, slogans, posters, speakers, and pep talks in classes. Coombs (1973) saw such excitement in the Nairobi Method. He states: "I was taken by their interest, their enthusiasm for their work, and their refusal to be intimidated even if they knew their answers were incorrect . . ." (42). Learners were taught to cope with the system by developing upper-level literacy and survival skills, and they were taught to use their skills to help others who were less fortunate. Finally, learning about the history of African Americans was a must in the Nairobi Method. In academic courses and in assemblies, learners were constantly exposed to the history of African and African American achievement (Van Sertima 1983). They were taught that Ethiopians invented the first alphabet with vowels (Williams 1974), that people in Timbuktu attended universities while other groups were living in "cultural deprivation", and that the belief that African American and other represented groups in the United States come from illiterate cultures is not true.

A third aspect of the method's philosophy is the importance of "going the extra mile" to convince learners that someone has genuine concern for them. Demonstrating that concern includes calling learners every day to remind them of their classes; picking up learners in order to be able to counsel them on their way to and from their classes; helping learners with all details of their lives such as keeping doctor's appointments, delivering children, personal problems; and inundating the learners with pep talks (Hoover and Fabian 1979).

Finally, the method's philosophy promotes a value system that is oriented toward the masses of African Americans—the expelled, the suspended, and the alienated (View from Nairobi, 1969). All Nairobi students were encouraged to commit themselves to a lifelong goal of helping others. To get started, learners became engaged in such community service projects as tutoring in the public schools, helping organize community forums, and running errands for the elderly.

Staff

To ensure that all staff members would have high expectations for the students, the staff

was given a series of workshops to instill in them a strong belief in students' ability to learn. Staff members then communicated their high expectations to students in classes and assemblies. Learners were informed that although they had been deprived of basic skills in the past, they would be provided with these skills. They were encouraged to adopt Malcolm X's vigilance in pursuing upper-level literacy (X and Haley, 1966).

Techniques

Audience and language. While most adult literacy programs value individualization, most of the activities in the Nairobi Method were group oriented and geared to audience participation. For example, learners read pattern-practice word lists with partners, played prefix/suffix games, corrected dictation with partners, and did paraphrase reading. Paraphrase reading was one of the major comprehension exercises used: Learners in small groups read a sentence out loud and then paraphrased the sentence in their own words. This exercise not only improved comprehension skills, but vocabulary skills as well.

Because most of the learners in Nairobi's classes for miseducated adults were bidialectal (that is, they had been exposed to two dialects, usually standard English and another variety of English such as Ebonics [a language variety spoken by African and other Americans]), they were taught using a semi-foreign-language approach to reading (Hoover, Politzer, and Lewis 1980) that provided a systematic exposure to the most regular and frequent spelling patterns in English. This approach has been effective in teaching African American and other bidialectal learners to read (McPhail 1982, 1983; Weber 1971; Hoover 1978; Guthrie, Martuza, and Seifert, 1979). Before learners were assigned compositions to write, they discussed how features of their spoken language might influence their written language. They studied Ebonics, which includes features of West African language patterns (Scales and Brown 1981). This enabled them to understand why certain language patterns, such as "he come," might appear in their written work. They learned that they do not use an "s" on many of their third person singular verbs because most West African languages have very few syllables ending in consonants. Once learners understood that their language pattern, like any other, was governed by rules, they wrote freely.

Word attack. In the Nairobi Method, learners were provided with a systematic programmed linguistic approach to acquire word-attack skills. The method used a linguistic sequence of 140 English spelling patterns, with selections written in the pattern provided, to prevent the failure that is typical when students are presented with a long list of phonic skills but given no opportunity to practice these skills in actual reading situations. A linguistic sequence also gives adults many patterns beyond the usual consonants, blends, short vowels, etc. Students were presented with morphemic, accent, and syllabication patterns to use in analyzing multisyllabic words. Finally, teachers used dictation to give students spelling practice with pattern words.

Structured vocabulary. The Nairobi Method presented learners with 200 Greek and Latin prefixes, suffixes, and roots to give them a structured approach to word attack, spelling, and vocabulary. Students were given five to ten affixes or roots each day and quizzed on them the following day. Their knowledge of word parts was evaluated through tests. After testing the word parts were discussed in the context of whole words.

Students played, "Automatic Flash" (Hoover and Fabian 1979), a game designed to improve word memory, every day. Teaching affixes and roots in this way benefitted students:

SUMMARY OF TECHNIQUES

• WORD ATTACK

Affixes and roots were presented according to their spelling patterns. (short vowels first, then long vowels, then "r's"), which improved learners' knowledge of English orthography and spelling.

• VOCABULARY

The affixes and roots represented meaning units, so learners' vocabulary levels increased.

• SECURITY

Learners who had previously been taught by an ineffective reading method and did not realize that English had a structure and rules enjoyed discovering the structures and patterns of words.

Reading comprehension. Most of the reading comprehension materials used by the Nairobi Method incorporated generative words and themes (Freire 1970). An example of a generative word is *cadillac*. From *cadillac*,

learners generated discussion of the term and generated for study such syllables as *cad*, *ked*, *kid*, *cod*, *cud*, *dall*, *dell*, *dill*, *doll*, *dull*, *lack*, *leck*, *lick*, *dock*. Other reading materials included themes that were culturally and politically relevant. Culturally relevant books included *The Color Purple* (Walker 1982) and *The Earth Did Not Devour Him* (Rivera 1987). The method also used other formats and genres of interest to adults, including magazines, newspapers, and job-related materials. These materials related to learners' personal struggles with illiteracy, the educational system, and sexism and racism.

Controlled composition for motivation. The college gave students a program of controlled composition, with the daily composition assignments designed to give miseducated learners a sense of security. As a first assignment, learners orally composed a paragraph on the topic "I Have a Number of Strengths." The assignment incorporated techniques from the Language Experience Approach (Van Allen 1976) as a guide to learners. Students learned that they had a number of strengths. They recited their strengths and put them into a form letter. This example demonstrates the technique:

I have a number of strengths. I am a hard worker. I learn quickly and I am very dependable. As listed above, I am a hard worker. For example, I improved my vocabulary skills in a program I attended six hours a day. At the same time, I was raising my family as a single parent and working part-time as a babysitter. Another strength I have is that I learn quickly. Though I never tutored before, I picked up the skills to tutor my own children by attending Project Success. My third strength is that I am very dependable. In my last job, I never missed a day unless I was extremely ill, and that was only once.

This form letter was modified to fit each student's circumstances. Learners then used the letter as a model of English grammar and organization, as the basis for their answers to several questions that are usually asked on applications in job interviews, and to enhance their self-esteem. Learners memorized the letter so that they would always have a few perfect paragraphs for job interviews and as introductions or conclusions to papers they wrote.

The letter also was used for grammar practice. Learners rewrote the entire paragraph in the past tense, rewrote the paragraph by changing the "I" to "we," and changing the verbs from singular to plural, and did other similar exercises. Other topics for controlled composition were "Why I Am Unique," "Why My Culture Is Unique," and "Why This Program Is Unusual."

Composition based on generative themes. The Nairobi Method used not only reading, but also composition methodologies. The composition methodology (Hoover et al. 1986; Hoover and Politzer 1981; Lewis 1981) stressed the use of prose, poetry, and speeches from African American authors, and such topics as apartheid, racism, miseducation, protest, and Ebonics. The method combined an emphasis on the writing process with work on grammar in the context of African American literature.

Test-wiseness. Teaching learners to develop questions and to find answers to the questions were the core components of the test-wiseness strategy taught by the Nairobi Method. Learners first read a passage, asked questions about the passage, and found answers to their questions. For each question written about the passage, learners wrote statements that they believed answered the question. Only one statement was considered to be the most complete answer. Learners also wrote questions based on their comprehension of the passage's main ideas, details, and vocabulary. Finally, students reviewed their questions in the context of the passage (McPhail 1981b).

Conclusions

We support the learning paradigm and the vision of the learning college. However, we believe that if African American learners are to benefit from this important paradigm shift in the community college, learning facilitators must do the following:

- ❖ Explore their own values, opinions, attitudes, and beliefs in terms of their cultural origins.
- ❖ Believe that all people can learn.

Create an empowerment culture for learners in the classroom and beyond by:

- ❖ Learning more about the culture of African American students.
- ❖ Listening to the voices of their learners.
- ❖ Weaving the realities of their learners' lives into the curriculum.
- ❖ Including positive representations of the African American cultural heritage in the curriculum.
- ❖ Revise, extend, and reformulate the theory of cultural mediation in instruction over time and with additional research.

We hope that this article will generate the type of discussion and debate that will improve practice and help to realize the vision of the learning-centered community college for all learners. **RV**

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Creating a Diversity Management Plan at Your Community College

by Richard Gilliland and
Mary-Margaret Simpson

In this article, the authors pose some basic questions and present possible answers, focusing on institutions that are starting to design and implement their own diversity programs. The questions include: Why should I start a diversity program? How do I implement it? How do I sell the program? What obstacles might there be and how can they be responded to? What are important measurements of effective diversity programs? What are the next steps after a diversity program is established? Community colleges are urged to design and implement their own systems. This article is offered as a kind of draft road map that identifies some of the principal actions to be taken and components of effective, comprehensive programs that value and manage diversity.

Why Should I Start a Diversity Program?

Some institutions have started diversity initiatives simply to satisfy internal or external pressures. Internal pressures can take the form of equal opportunity concerns or litigation, collective bargaining negotiations, student demands, or desired changes in the curriculum. External pressures can include the community's response to district policy and related legal rulings. Sometimes these pressures are productive; other times they are not. Regardless, it is a good idea to stay in front of change and to use whatever pressure exists as an energy source for proceeding with your own community college diversity program.

A more common reason for starting a diversity program is because the demographics in most communities in the United States are changing and the workforce is becoming more diverse. Unfortunately, the human resources practices of many institutions today don't support hiring, retaining, and providing career paths for this more diverse workforce. A generation ago, most people entering the workforce were Caucasian and male. By the year 2000, 47 percent of the workforce will be female and more than 15 percent will be minority (Johnston and Packer 1987). Community colleges' employment practices should be modified on an ongoing basis in order to meet constantly changing demographics.

Furthermore, the diversity of the student body at most community colleges in the United States is growing rapidly. Diverse student populations succeed when they are served by similarly diverse faculty and staff. Having role models from a wide range of ethnic and cultural backgrounds is important to students' success (Astin 1993).

Another reason that community colleges are entering the diversity management business is because it has become a popular and progressive thing to do. Organizations that are in close contact with their communities and on the cutting edge of social change and service to their communities aspire to manage diversity well. Being "trendy" is hardly the most important reason that a community college should launch a diversity management program. Regardless of the motivation, those who sincerely believe in the importance and necessity of implementing such programs should seize the moment and move forward with whatever resources possible to implement effective diversity management activities.

The most important reason for initiating a diversity program is that it is the right thing to do. We have a long way to go to build a truly egalitarian society, and demographics are changing in an unprecedented way. Starting a diversity program is not only the right thing to do, it is the smart thing to do. Organizations that fail to recognize the growing diversity of

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their employees and students will have increasing problems with their employees and student bodies as well (Bikson 1996). These problems may take many forms, but, as with any major social force, only the organizations that try to be responsive to social forces will continue to be dynamic and successful in the challenging years ahead. The ones that ignore the realities of demographic and community change will suffer the consequences.

Where Do I Start?

1. See what you already have. It is smart to catalog diversity management programs and activities that are already in place. Almost all community colleges hold special events and celebrations to recognize the diversity of their student and employee populations. For example, many celebrate the birthday of Martin Luther King Jr. or Black History Month, have special focus programs relating to Latino or Asian populations, or provide special recognition of employees and students with disabilities. List the successful diversity management or awareness activities that are already underway at your community college. They can be the springboard for a truly comprehensive diversity program.

2. Promote buy-in. One of the first questions to pursue seriously is, "How does your community college foster acceptance of building and implementing a diversity management program?" This is a critical question because most people in community colleges, whether students or employees, believe they are without bias, bigotry, or racism. Diversity management is seen in many cases as somebody else's responsibility. We often hear the opinion that diversity is the concern that ethnic minorities have for their own well-being and integration into society. This is a very limited, myopic view, yet it exists widely. Colleges must look at the big picture. Identify individuals from a wide range of cultural backgrounds and job responsibilities who have demonstrated a commitment to valuing diversity. Create a formal steering committee that is representative of the various student populations and employee groups served. Ensure that the principal leadership of the community college—both faculty and administration—must be well informed about the steering committee and support its creation.

3. Develop partnerships. Diversity efforts are

already underway in most communities. Search out these efforts and develop alliances with them. Experience tells us that people seriously interested in diversity issues are probably doing some things that are unique. When community alliances are built, it is possible to synergize the talents and experience of participants so that each contributes special skills and experiences that benefit all the partners (Brewer 1990). There is strength in numbers. When diversity efforts have a strong, respected community-wide base, they stand on much stronger footing when resistance or opposition is encountered.

4. Identify experts. Find out about successful diversity programs at other community colleges. There are a number of resources for this information, such as the Office of Minority Services at the American Association of Community Colleges and the ERIC database. Regional accrediting organizations are also aware of effective diversity activities, because some of these bodies now incorporate diversity as one of the standards to be evaluated for accreditation. There is much to learn from other successful programs. Efforts at Metropolitan Community College have been underway since 1980, and many things have been tried since then. Some have been very successful and have expanded, while others have backfired or failed. Needless to say, it is always a good idea to talk to those at institutions with diversity program experience.

5. Draft your plan. Finally, create an initial diversity plan that includes goals, measurements of progress, time lines, suggested participants, specific objectives, and expected outcomes. It is important that the plan set expectations for when products will be produced. Most colleges that are doing work in this area have somewhat haphazard activities and programs and lack an orderly, comprehensive plan for diversity management (Judy and D'Amico 1997). Start with a draft plan, which then can be expanded and improved upon as details are worked out and successes achieved.

How Do I Sell The Program?

A number of techniques should be used to sell any new program at a community college that deals with the institution's employee, student, and community populations. Although selling a diversity program has many things in common with selling anything else that is

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One of the real measures of a successful diversity program at a community college is the extent to which issues of cultural diversity are built into the curriculum.

new within a college setting, diversity management calls for visible, strong support from the college's chief executive officer and other leaders (Pfeffer, Davis-Blake, and Julius 1995). Selling the diversity program cannot happen unless the CEO has a very clear, well-understood position and promotes it over the long term. If the CEO is not on board, efforts to devise and implement a diversity program will be grievously damaged.

1. Lead the way. Although often the CEO is the catalyst, it really doesn't matter where the idea of building a diversity management program originates. In the final analysis, the CEO has to be in the vanguard of support for the program. There are numerous ways that creative people can induce a CEO to support a project if their ideas are sound, well thought through and clearly of long-term value to the institution. Most CEOs can be approached in one way or another. If the CEO isn't leading the charge as diversity management activities are launched, others at the institution must use their political acumen and skill to get the CEO onto the leadership team.

2. Bring in team members. Other important entities within an institution also need to support diversity management efforts. For example, division faculties, the faculty association or senate, other professional and technical groups, and student government all have an ongoing impact on the future of the institution, and should therefore be encouraged to get behind diversity efforts.

3. Diversify the curriculum. One of the real measures of a successful diversity program at a community college is the extent to which issues of cultural diversity are built into the curriculum. Diversity cannot be incorporated into many courses unless faculty and other instruction-related leadership groups support its values and significance. There are many demands on college employees today, especially the faculty. They are pressured from all sides to add critical thinking, information technology, and teamwork skills to their courses; diversity is yet another major issue. Each institution has to decide how to fit these new dimensions into existing courses and programs, but curricular inclusion must not be overlooked (Bikson 1996).

4. Gather consumers and providers. It is important that a diversity steering committee include a diverse population. One of the advantages of having both consumers and providers (students and employees)

represented on the steering committee is that having the widest range of individuals engaged in a community college enterprise presents the best opportunity to promote the diversity program throughout the organization.

5. Start with the basics. Some diversity efforts at community colleges have started out with very sophisticated and complex programs. This may not be the best idea; frequently it is better to begin with simple, straightforward projects that result in quick successes and immediate understandings among those who are watching to see how the program develops. Early successes pave the way for more complex projects, with support from more people.

Individuals from specific student or employee populations can actually harm overall diversity efforts because of their strident, self-focused efforts that end up damaging the opportunity for groups with similar concerns to pursue and achieve their objectives.

As projects are defined, objectives established, and successes achieved, communicate about your program's accomplishments. This is yet another important ingredient in selling the diversity program.

What Kinds of Obstacles Might There Be and How Can They Be Responded To?

Narrow viewpoints. Single-issue populations, whether they be employees or students, may want to promote their own agendas at the expense of a collegewide, comprehensive diversity program. Individuals from specific student or employee populations can actually harm overall diversity efforts because of their strident, self-focused efforts that end up damaging the opportunity for groups with similar concerns to pursue and achieve their objectives. Again, broad-based participation in diversity management efforts is critical.

Contentious nomenclature. Key college leadership or power groups sometimes show disinterest or even open opposition to diversity efforts. Moreover, CEOs of community colleges have avoided developing diversity programs because of controversies associated with affirmative action and its current legal position in higher education. We never use the terms *affirmative action* and *equal employment opportunity* at Metropolitan Community College because opponents target affirmative action as illegal and unfair to the majority population. By using different nomenclature, we remove the target.

Open disagreement. Major issues at any community college will always be subjected to examination and debate, and well they should be. After all, one of the hallmarks of academia is that our institutions are places where open, honest disagreement can occur. Dialogue and debates will result in an improved product or activity that has a wider base of institutional support. If individuals at a community college campus believe that demographics are changing and that the need for diversity management programs is increasingly important, let the debate begin. Shying away from controversy and disagreement is certainly not a typical characteristic of a good community college. Conversely, we should stay the course, maintain the dialogue, engage those who have differing opinions or positions, and manifest the patience necessary to move from a nonengaged position to one in which a diversity program is initiated and supported.

Community resistance. Community colleges have shown a great deal of creativity in finding ways to work through misunderstanding and opposition. Communities had to be educated about and convinced of the importance of the basic purposes of the original junior colleges, then had to be educated and convinced again as junior colleges became comprehensive community colleges. There is no issue more important to the future of the comprehensive community college than diversity. Communities must again be educated, and convinced that valuing and managing diversity are critical to community colleges' future.

Lack of financial resources. There are other obstacles to creating diversity management programs, such as locating adequate financial resources. It is not always necessary for an

institution to design a whole series of new programs and initiatives. It is sometimes possible for a college to attach major diversity management initiatives to other ongoing projects and activities without watering down their existing functions or inhibiting new diversity activities. As with any other community college program, we will have to find the financial resources if we think that managing diversity is important. Institutions that are truly committed will identify and assign priority to the financial resources needed to build diversity management programs and services.

What Are Important Measurements of Effective Diversity Programs?

1. Use the master plan. Community colleges that are serious about launching effective programs find ways to build the measurement of diversity management activities into their annual plans, master plan, and core values. Any institution that is serious about an issue will find ways to clearly state its intent and to measure whether the target has been achieved. Community colleges approach planning in many different ways. Regional accrediting bodies now require institutions to demonstrate their effectiveness with measureable, and well-defined outcomes. The institution that truly wants its diversity activity to be more than window dressing will have a strong diversity management component in its master plan, its goals, its mission, and its objectives.

2. Measure participation. It is important that a community college measure increases in support and involvement in the projects and activities that constitute its diversity management program. These participation rates can, in turn, be used to measure the relative success of diversity-related events (Astin 1993; Roberts 1992). Success also can be clearly demonstrated when an expanding list of effective diversity activities emerges.

3. Develop climate studies. A growing number of community colleges use questionnaires to conduct research such as climate studies and environmental scanning. These activities are components of the overall outcomes assessment movement. It is not difficult to measure student and employee response to the wide range of diversity management activities that a given community college develops.

We never use the terms affirmative action and equal employment opportunity at Metropolitan Community College because opponents target affirmative action as illegal and unfair to the majority population. By using different nomenclature, we remove the target.

Dialogue and debates will result in an improved product or activity that has a wider base of institutional support. If individuals at a community college campus believe that demographics are changing and that the need for diversity management programs is increasingly important, let the debate begin.

What Are Next Steps After an Initial Diversity Program Is Established?

A college should establish longitudinal outcome studies to regularly measure its results and the expansion of its diversity program.

1. Create a community network. In some ways, the going gets easier once the initial steps have been taken. A college can make formal linkages with other community colleges that are conducting diversity programs, and will become aware of community organizations, public and private, that are also serious about managing diversity. With effort from the community college, the network will expand.

2. Seek outside funding. Once a community college has established a diversity program, it can make its successful diversity projects permanent and strengthen them through repetition and revision. The institution can use external grants and contracts to augment its general fund's support for diversity management. Such grants and contracts are available from the federal government and private sources. In fact, private foundations and focused diversity-related organizations are the best sources of external support, including financial assistance.

3. Aim even higher. As initial successes are achieved and measurement proves the value of activities, an institution can establish more ambitious goals, objectives, and outcomes for

its institutional diversity program, and can make its projects, programs, and activities more frequent and more comprehensive. More students and employees will become involved, which can be measured through a strong outcomes assessment component.

4. Regularly measure results. Institutions can offer personnel and faculty development courses and workshops designed to increase employees' diversity management skills. A college should establish longitudinal outcome studies to regularly measure its results and the expansion of its diversity program.

Conclusion

This article identifies some critical questions relating to the start-up of diversity management programs. Each institution should, however, ask its own questions and create its own answers. The questions and details offered here result from the journey that one comprehensive, multicampus, midwestern community college has undertaken over the last two decades. The journey will differ for each seriously involved community college. Have the courage, the creativity, and the commitment to identify your own questions and your own path. The journey—it is well worth it and essential to both your community college and the future of society. **RV**

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The persistent challenges to diversity or affirmative action policies have spurred researchers to explore their educational benefits. As Kenneth Clark's famous study, which demonstrated the effects of segregation on Black psychological development, impacted the Brown v. Board of Education Supreme Court decision, so will studies such as these impact future civil rights cases. Following are excerpts of several recently released reports.

THE COMPELLING NEED FOR DIVERSITY IN HIGHER EDUCATION: EXPERT REPORTS

by Patricia Gurin

- Summary** This report was written against the backdrop of the legal challenge to the University of Michigan's affirmative action policies. The author surveyed U of M students and drew data from a classroom project to examine the effects of diversity.
- Findings** Structural [student enrollment] diversity had significant positive effects on classroom diversity and interactional diversity among all students. Attending a diverse college also resulted in more diverse friends, neighbors, and work associates nine years after college entry. This is strong evidence that structural diversity creates conditions that lead students to experience diversity in ways that would not occur in a more homogeneous student body.
- The results show strong evidence for the impact of diversity on learning outcomes. Students who had experienced the most diversity in classroom settings and in informal interactions with peers showed the greatest engagement in active thinking processes, growth in intellectual engagement and motivation, and growth in intellectual and academic skills.
- The results strongly support the central role of higher education in helping students to become active citizens and participants in a pluralistic democracy. Students who experienced diversity in classroom settings and in informal interactions showed the most engagement in various forms of citizenship, and the most engagement with people from different races/cultures. They were also the most likely to acknowledge that group differences are compatible with the interests of the broader community.

Report filed In Re: Gratz, et al. v. Bollinger, et al., No. 97-75321 (E.D. Mich.) & Grutter, et al. v. Bollinger, et al., No. 97-75928 (E.D. Mich.) © 1999
Available at-- <http://www.umich.edu/~newsinfo/Admission/Expert/gurintoc.html>

THE SHAPE OF THE RIVER

by William G. Bowen & Derek Bok

- Summary** This study followed the admission of African American students to highly selective colleges and universities. Using the Andrew Mellon College & Beyond database, which covers the years 1976 and 1979, the authors analyzed these students' admission qualifications, college experiences, and post-graduate experiences to ascertain the effect of affirmative action on higher education.
- Findings** In 1989, 70% of Black students and 63% of white students reported that college contributed to their ability to work effectively and get along well with people from other races or cultures.
- Contrary to claims that pervasive self-segregation occurs despite increased Black enrollment, 56% of white matriculants claimed that they knew two Black students "well". Twenty-six percent said they knew two Hispanic students "well". Meanwhile, Black and Hispanic enrollment on these campuses made up less than 10%.

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DIVERSITY AND LEGAL EDUCATION: STUDENT EXPERIENCES IN LEADING LAW SCHOOLS

by Gary Orfield & Dean Whitley

- Summary** This study explored the attitudes of law students at Harvard and the University of Michigan. The actual survey was conducted by the Gallup organization, which asked questions regarding the impact of diversity on the way classes were taught and their views concerning different races and cultures.
- Findings** Ninety percent of students found that having students of different races and ethnicities was a positive element of their educational experience. Around seventy percent of the students surveyed found that diversity positively impacted their ability to work more effectively or get along better with members of other races.
- Around seventy percent of students also found that diversity positively impacted the way they and others think about problems and solutions in classes. Over half of the students found that conflicts which result from racial difference ultimately become positive learning experiences.

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